WESTERN LUMINARY.

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Fate of Asaad Shidiak.

We copy from the Missionary Herald for the present month, the following interesting letter from the Rev. Mr. Whiting, one of the missionaries of the American Board in Syria, giving an account of the decisive measures which have recently been taken by an English merchant, to ascertain whether Asaad Shidiak were living or dead. It will be seen that there is every reason to believe that he was put to death by his popish persecutors, and that he continued steadfast to the last in his adherence to evangelical truth.—*N. Y. Observer.*

My Dear Sir—Knowing that you, in common with thousands in America, feel a deep and painful interest in every thing relating to Asaad Esh Shidiak, I hasten to communicate to you the result of an investigation which has just taken place with the view of ascertaining his fate, and of effecting his release, in case he should be found alive. This effort has been made by our enterprising friend and Christian brother, Mr. Robert Tod, an English merchant, late of Alexandria, now resident at Beyroot. Mr. Tod has promised us a copy of his journal, embracing an account of his interview with Ibrahim Pa ha and the Emeer Besheer, as well as of his visit and observations at Canobeen. This journal we shall not fail to forward to you as soon as possible. Meanwhile you will be interested in learning the simple fact, that after a most thorough personal examination of every room, closet, corner, and chest in the convent, in which examination he was assisted by ten armed soldiers, *Asaad was not to be found;* and the strong impression left on the mind of Mr. Tod, after all that he saw and heard at Canobeen and elsewhere on his tour, is *that he is dead.* The account which was uniformly given, in Canobeen and the vicinity, was that he died nearly two years ago, of a dropsy.

Mr. Tod had for years taken a lively interest in the history of Asaad; and I believe it was while in England, preparing for his voyage to Syria, that he resolved upon making an effort in his behalf, at the earliest possible opportunity. Accordingly, about two weeks ago, his business being so arranged that he could leave it for a few days, he set off for the camp of Ibrahim Pasha at Acre. He arrived immediately after the surrender of the town and fortress to the Egyptian troops, and while Ibrahim, who had headed the last deadly assault in person, was yet receiving the congratulations of his friends; having just sent off Abdallah Pasha a prisoner to Alexandria. A more favorable hour could not have been desired. The Pasha very readily granted him a private interview, and listened with great interest and surprise to his representation respecting Asaad. When Mr. T. had finished, his highness said that he must talk with the Emeer Besheer, to whom, he remarked, it properly belonged to investigate the affair, and who was expected at the same camp the next day, after which he would see Mr. Tod again. At a subsequent interview, he informed Mr. T. that the Emeer Besheer was directed to furnish him with a guard of soldiers, who should accompany him wherever he might wish to go in search of Asaad Shidiak, with orders to carry the convent of Canobeen, or any other convent or building in Mount Lebanon, by assault, if necessary, to pursue the search as far as Mr. T. should choose, and to bring the man, if he could be found, to such place as he should direct. This order of the Pasha, so promptly given, was as promptly obeyed by the Emeer; although the latter was evidently mortified, and could not but feel himself reflected upon by the enterprise. Being furnished accordingly with a decade of soldiers, and proper letters to the Patriarch, &c, Mr. Tod proceeded directly to the convent of Canobeen, and in the name of the Emeer Besheer demanded Asaad Esh Shidiak. He thought it not improbable that he might meet with opposition and insult; but instead of this, the doors of the convent were thrown open to him; the Monks, and even the Patriarch himself, treating him in the most respectful and obsequious manner, anticipating his wishes, and running to open every place in the building in which it was possible that a man could be concealed. They were evidently panic-struck, and trembled; as though conscious that the blood of the righteous was found in their skirts, and expecting that it was now to be visited upon their heads. They assured Mr. T. that Asaad was long since dead; they showed him the little cell in which he had been confined; and also, at a little distance from the convent, what they said was his grave, offering to disinter the body instantly if he desired it.

The preceding statement suggests the following remarks:

1. The evidence of Asaad's death, if it is not rendered entirely conclusive, is certainly much augmented by this investigation. This evidence may be briefly stated under the following particulars. (1) His absence from the place where he is known long to have been confined. (2) The known desire of those who had had him completely in their power, that he should be dead, in connection with the fact that their known character is such as to present no moral difficulties in the way of effecting his death. (3) Even if no direct and violent measures were resorted to, by way of hastening his death, the improbability of his surviving, without a miracle, six or seven years of confinement and suffering, such as he endured at least during the period in which we had certain knowledge of his situation. (4) The concurrent testimony of all in the vicinity of Canobeen who were interrogated by Mr. Tod, and the impression made upon his mind by the looks and manner of those especially who were in the convent, when authoritative inquisition was made for their prisoner. These persons unquestionably know whether the man is alive or dead; and if he were alive, they were under every inducement which extreme consternation and terror could create, to deliver him up. (5) The unhesitating manner in which the Emeer Besheer declared to Ibrahim Pasha, when interrogated on the subject, that the man was dead. (6) The testimony of an European physician lately in the service of Abdallah Pasha, that the pasha told him, he had intended to liberate Asaad, but that the Emeer Besheer had poisoned him!

2. Equally strong, at least, is the evidence, that no change in Asaad's principles took place during his confinement, and that he continued, to the very last, firm and faithful in his adherence to the truth for which he suffered. Had he returned to the Romish faith, the fact could have been proved; his enemies had great facilities and powerful motives for proving it. *But it never was proved. There is the most satisfactory reason for believing that Asaad Shidiak "endured unto the end" and is* "SAVED." This consideration will comfort the hearts of all his Christian brethren throughout the world, who have sympathised in his extraordinary sufferings. To his and our covenant God, whose astonishing grace sustained him, be all the glory forever.

3. Although this enterprise has not resulted in the discovery and release of our persecuted brother, (of which result we had indeed but very faint hopes,) yet we doubt not it will be productive of good in various ways. Good has in fact resulted from it already. The Maronite patriarch has been taught this salutary lesson, that his power to persecute and kill the people of God because they will not read the Bible and refuse to worship images and pray to the dead, has a limit. His authority has been trampled upon, in the sight, as it were, of all his people, and of all Syria; and it is now, in effect, proclaimed throughout all Mount Lebanon, by the highest authority in the country, that under the new government, (which at present seems likely to be established in Syria,) religious persecution will not be tolerated. The people, we trust, will now dare to receive the holy Scriptures, to think for themselves, and serve God as their own consciences, and not their priests or patriarchs, shall dictate. Mr. Tod saw among the people, every where on his return, the most unequivocal tokens of joy at the humiliation of the patriarch.

4. The question may very naturally arise in the minds of some who do not know or distinctly remember Asaad's history,—Could not this enterprise have been undertaken at an earlier period, and while there was stronger probability of effecting the liberation of Asaad? It is impossible to say with certainty what would have been the result, if a suitable application to the local authorities had been made, while the former pasha was in power, and while Asaad was known to be alive, with the view of having the case prosecuted, if necessary at Constantinople. There appears much reason to think that the measure might have been successful. Your missionaries earnestly desired that such an application should be made; and they did all which they thought they could with propriety do to cause it to be made. But it was not in their power, as is well known, to make the application in person; nor had they then any friend in the country who was both able and willing to do it. It ought to be mentioned that one reason why those friends of Asaad in this country who have influence with the government, declined interfering in his behalf, was the apprehension that if any thing of that nature were attempted, the patriarch might get early knowledge of the fact, and be exasperated to such a degree as to put an immediate end to the poor man's life.

Soliciting your continued prayers, and the prayers of all the friends of Asaad Shidiak, that the things which have happened to him may turn out to the furtherance of the gospel in this country, and that the Lord would now set before us an open door, which no man shall be able to shut, I remain, my dear sir,

Affectionately, yours, in the gospel.
G. B. WHITING.

The following particulars respecting Asaad's history are given by the editor of the Herald:

Asaad Shidiak was born about the year 1797, in a district a little north of Beyroot. His family belonged to the Maronite church, a papal sect on Mount Lebanon. At the age of sixteen, he entered one of the Romish colleges of Syria, and spent a year and a half in studying Arabic and Syriac, logic and theology. After this he passed two years teaching theology to the monks of a convent in a place five miles southeast of Beyroot, and then become secretary to the Maronite patriarch. At length he fell under the suspicions of the Emeer Besheer, who commanded the patriarch to dismiss him from his service. Being thus cut off from employment by those who ought to have befriended him, Asaad applied to the Rev. Jonas King, then in Syria, for employment as instructer in Syriac, and was accepted. While he was fond of engaging Mr King in argumentative conversations for the purpose of proving him in error, he read the word of God with great diligence and interest. What finally decided his mind in favor of the truth, was an effort he made to answer Mr. King's farewell letter to his friends in Syria, in which the Scriptures are arrayed against the errors of the Romish church. His understanding and heart were overcome, and he ceased to be a controversialist, and became an inquirer after the truth. His vigorous and active mind was alive to the subject. He often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquility of mind was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the missionaries in my views, and therefore do not please them. My own countrymen are in so much error, I cannot please *them. God* I have no reason to think I please; nor do I please *myself.* What shall I do?" This was in the year 1826.

In the early part of 1827, he went home to his friends, and then made a visit to the patriarch of the Maronites at Der Alma. Here he had many discussions with the patriarch and the priests, constantly appealing to the Scriptures, and finally proposed that the gospel should be regularly preached by himself and others to the Maronite people. The result was, that he encountered great opposition, and finally was deprived of all his copies of the word of God, and regarded and treated as a heretic.

Two days after being thus denied the use of the Scriptures, he wrote to Mr. Bird in the following manner.

"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor dignity, nor office, nor any thing in creation, may separate me from his love."

Finding the wrath and cruelty of his persecutors increased by the daily discussions in which he was engaged, he resolved to leave them; and about midnight, on the first of March in 1826, committing himself to the protection of God, he fled from the convent, and went to the missionaries at Beyroot.

He was followed by his brother, and finally by his mother, with earnest entreaties not to disgrace their family by any further connection with the missionaries. To pacify them, he finally consented to visit his paternal home. He had not been there long, however, before he was taken by force, and imprisoned by the patriarch. His prison-house was at Canobeen, the convent explored by Mr. Tod, and he was kept in close confinement, and for a time was beaten daily. It was required of him, in the most threatening manner, to surrender his conscience to the Roman Catholic church, and bless all whom she blessed, and curse all whom she cursed. He replied, "It has been said by the mouth of the Holy One, *Bless and curse not.*" After other similar conversation, they reviled him, and spurned him away from their sight, and began to meditate measures of violence against him.

Though strictly confined, he does not seem to have been uniformly chained, and twice he attempted to escape. On the last occasion he was loaded with irons, cast into a dark filthy room, and bastinadoed every day for eight days, sometimes fainting under the operation, till he was near death. He was then left in his misery, his bed a thin flag mat, his covering only his common clothes. The door of his prison was filled with stone and mortar, and his food was a scanty portion of bread and water. In this loathsome dungeon, to which there was no access except a small loop-hole through which they passed his food, he lay for several days. The heart of a priest was at length moved with pity, and he obtained permission to open the door, and take off the irons from the suffering man.

If it be true that Asaad is dead, there is no doubt but he remained in confinement till the close of his life, and there is reason to think that his sufferings were great to the last.

His case altogether, is remarkable; and in him we find proof, that there are noble materials for the grace of God to operate upon in the regions of Mount Lebanon.

There can be no longer any objection to publishing his memoir, and circulating it extensively among the Maronites; and after all that has passed, there can be no doubt but it will be read; and if read, it will be felt. Only a small part of the interesting facts in his history have been referred to in the preceding outline of his life. In view of the whole, his faith and constancy would appear admirable. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most abject and suffering condition to the coarse insults a of misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and, if our information concerning him be correct, he died a martyr, and his memory will be blessed.

The Journal of Mr. Tod has been received since the foregoing was in type, and will be inserted in the next number. Mr. Bird has also been requested to prepare a memoir of Asaad, if convinced of the reality of his death, for publication in this country.

Slavery and Persecution.

We copy from our English papers the following declaration of the Dissenting and Methodist ministers of Liverpool, on the subject of negro slavery, and the persecution of missionaries:—*Ib.*

"We, the undersigned, Christian ministers of Liverpool and its vicinity, think ourselves called on by present circumstances to lay before the public our deliberate opinion on two most important subjects—namely, the evil of British colonial slavery, and the persecution of missionaries, their congregations and adherents in Jamaica, as originating in that system.

"We are firmly convinced that the system of colonial slavery is essentially sinful, because at variance with the great principles and spirit of Christianity; that it is incapable of any such improvement as would justify its continuance; and, therefore, that it ought to be abolished by legal means with the least possible delay.

"The persecutions in Jamaica, which are as inconsistent with the Gospel of Christ as they are opposed to the spirit of the British constitution—to the design of the Toleration Acts—and to the essential rights of our fellow-subjects in the West-Indies, we regard as a decisive proof of the incorrigible nature of the system of colonial slavery, and as an additional reason for seeking its utter extermination.

"We therefore earnestly entreat the friends of christianity, liberty, and peace, to employ their influence in every constitutionsl way to obtain the speedy removal of this sinful and injurious system, and to insist on the prompt adoption of such measures as shall effectually secure the full and uninterrupted enjoyment of that religious liberty in our colonies which the laws of the parent country afford to us.

John Stewart	Sam. Jackson
Moses Fisher	Jos. Hollingworth
Jabez Bunting	Thomas Raffles
James Lister	John Breese
Sam. Saunders	J. J. Carruthers
D. M'Nicholl	John S. Stamp
W. B. Stephenson	James Widows
George Smith	George Smith
John Kelley	Jos. Tunstall

"*Liverpool, Nov.* 12, 1832."

Progress of Evangelical Religion in France.

The Rev. F. S. Mines, in a letter dated Havre, Nov. 3d to one of his instructors at Princeton, inserted in the Presbyterian, says:

"Light is making progress among the French here. A Roman Catholic lady, a confidential friend of the priests and nuns, went to confession a few days ago, but it was to confess her change of faith, and to support her creed by scriptural quotations. She was, of course, "the same hour," anathematized. The Roman Catholics send me occasionally a request for "permission" to bring their children to Sabbath School. We have now about twelve French scholars. We have just organized the city mission, from which we expect good results.

"A few weeks since, Mrs. M., and myself went in company with the Rev. Mr. Wilkes and his family, to Montvilliers, ten miles from Havre, to attend the ordination of a very pious and promising young man. Mr. de Felice (who writes the letters for the N. Y. Observer,) preached the sermon. He is said to be one of the most eloquent men in France. Those who laid on hands were, beside the French clergy, Mr. Vivatz, (Swiss,) Mr. Wilkes, (English,) and myself, (American.) This is the first ordination in Normandy since the revocation of the edict of Nantes. The same day there came out powerfully in defence of the truth, a young man who has been partially claimed by the Socinians. Mr. Wilkes considers this one of the most important accessions to the strength of the Church. As to the prospect in the ministry, Mr. W. told me, that when he first came to France, thirteen years since, not more than five or six evangelical preachers were to be found in the kingdom: whereas there are now about one hundred."

Chipewyan Bible.

The following information respecting the progress of Dr. James in translating the Bible into the Chipewyan language, is from an Albany correspondent of the American Revivalist.

Within the last ten days I have made the acquaintance of Dr. Edwin James, Surgeon in the United States Army, now stationed here and at the U. S. Arsenal, near Troy. He is a most interesting man, and is rendered more so not only from the circumstances in which he now appears, but also from those in which he has been placed in former periods of his life. He was surgeon and botanist to the expedition which visited the Rocky Mountains under Maj. Long, in the year 1820, and wrote the narrative of that undertaking.—Since that time he has been stationed at various posts. One year ago he was at Mackinac, and was greatly instrumental in producing the great moral and religious reform at that post, the account of which has so much delighted and cheered the hearts of Christians in this country and in Europe. But his great work, and that which will give his name to immortality, and I doubt not prove his richest crown of rejoicing in the day of the Lord Jesus, is his translation of the Scriptures into the Chipewyan language, and the formation of a grammar of that tongue. This labor he mostly performed at Mackinac, and he is now printing the grammar and the New Testament in this city. He very obligingly showed me his manuscripts a few days since, and I can truly say I was filled with surprise at the magnitude of the work. He has written the English in one column, and the Indian translation in another, so that the whole New Testament has been written twice over. The copiousness of the language almost exceeds belief. He told me yesterday that he had already ascertained about *five thousand* variations to one single verb, and yet his list of them was not complete. These variations are formed by affixes and suffixes, and each express some different idea from a previous one. The whole N. T. is translated, and a part of the Old. This last he is now completing. The following is a specimen of the language which he kindly gave me at my request:

Wagooshlug wazhewng giya nuhnuhgeshik benasewng owssissonewug Aninne Oguisundusk, ka ningooche innah gushinser. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

The language is understood by fifteen distinct tribes; and is indeed the common or general language of the north-west and north, being used by the traders in their intercourse with the Indians, more generally than any other. When, therefore, this translation shall be published complete, the various nations around Lake Superior, at the sources of the Mississippi, at the Athabasca Lake, around Hudson's Bay, and probably by a very little change, the clans which visit Bear Lake, the Copper-Mine River, and even the Icy Cape will be able to hear in their own tongue the wonderful works of God. And then from pole to pole and from the rivers even to the ends of the earth, shall Christ, the Redeemer's name be known, his love be felt, and his praise be celebrated—then shall another advance be made toward bringing in the long anticipated day of millennial joy and triumph.

But to accomplish this work, the aid of Christian benevolence is required. The expense of publishing will be from $800 to $1,000 for the first edition, not the one-half of which sum is yet raised. And the question, whether this translation shall be published, is one of no small importance. It is no less than deciding, whether the fountains of eternal life shall or shall not be opened to thousands of pagan souls, whose eternal weal or woe is in a certain sense hanging on this very transaction. If the hand of Christian liberality is fully extended, then these pagans will soon have the waters of life flowing among them, in streams as full, as abundant as the rivers and the lakes of their own native forests.—The banner of the Prince of Peace shall wave over the deserts and the wilds of the American Siberia, the tomahawk and the skalping knife no more be bathed in human blood, and altars to the God of Heaven, shall rise where now Moloch bears rule, and the worship of devils is celebrated with rites absurd and cruel.

And can the Christian church suffer this translation of the Scriptures, upon which much depends to remain merely as a monument of literary labor, and of the devoted piety of its author? If they do, it will be a monument, too, of the cool indifference with which they hear and treat the command of their Master and their Lord, "Go ye into all the world—preach the Gospel to every creature." And what a monument will it be in the day of judgment! A little, a *very little* of that abundance with which God has blessed his children, would send the words of salvation to thousands and tens of thousands of our own wandering pagans, and beyond doubt, increase that vast multitude who shall stand on Mount Zion to praise God and the Lamb for ever. Yours, PHILO.

A Trait of Early Christians.

There is a proneness to think that the christianity of the present time is something different from that of the apostolic age; that we are not to expect Christians to be such now, as they were then. That there is a difference in point of fact, is not denied; but a difference decidedly in favour of the first Christians. If we attempt to analyse this difference, will it not be found to consist in the *simplicity* of their faith, more than any thing else? If Christians of our age would lay the same strong hold on the word and promise of God, which they did, would it not bring back something of the spirit of the apostolic age? It may be objected, that the circumstances that they were placed in, were suited to form their peculiar character. Cut off, as it were, from looking to human power for protection; so far from it, that oftener than not, the civil power was raised against them as an arm of persecution, what could they do, but cast themselves for protection on the almighty power of Him, whom they served? What, but rely *simply* on the truth of his word and promise? How could they but feel that they had no continuing city, no abiding place? If Jesus bade them go forth, providing neither purse nor scrip, neither two coats for their journey, so they went forth. If Jesus promised that it should be given them in the hour of expected trial, what they should speak, they confided unhesitatingly in that assurance. It was enough for them, that they had the promise, "Lo, I am with you always." They felt, that whether life or death, all things were theirs. But whatever the cause, such was their character, such their simple faith. The consequence was—

1. They used no worldly policy. There was one straight path of duty for them to pursue. Persuing this, they were safe. Deviating from this, they were in danger.

2. Religion with them was the great business of life. Every thing else was subservient to it. Taking the soul and its everlasting destinies to be what God declared them to be, every thing else dwindled away into insignificancy. Fame was air. Gold was dust. Sloth was sin.

3. They had no fear of man. "For them to live was Christ, to die was gain." *Occupy till I come,* urged them on to ceaseless labour, amid reproach, opposition, and danger. Their simple *faith* made unseen things *substance.* To get out of life was to go into heaven.

Whatever might have been the influence of circumstances on the character of the first Christians, one thing is certain, they are safe models, and as such reprove the doubts, the expedients, the timidity, the worldliness of modern Christians.

There is a strong inclination to modify christianity, and fit it a little better than its author did to the changing state of society. Philosophy must start her dogmas and her doubts. The usages of the times and the refinement of the age, must deduct a little from the rigid morals of Jesus Christ; and so the tendency is by little and little to disrobe the uncompromising religion of the cross, of her consistency, her power, and her glory.

The religion which God has revealed to man, can be altered only by Him who revealed it. It is designed and suited to exert an unlimited sway over the whole heart and life. Its great truths are immutable, and can be affected by philosophical theories, and the changing forms and conditions of society, no more than the laws of the material universe are affected by the various and often erroneous theories, which the boasted wisdom of man has advanced concerning them.

When Christians, when the *church,* shall come back to the simplicity of apostolic faith, then will religion be clothed again with something of the vigour and freshness of her youth. While Christians will be found fully performing the various duties which devolve on them, in all the relations of life which they sustain, they will perform them as a part of their religion. As citizens, neighbours, fathers, mothers, husbands, wives, parents, children, brothers, sisters, the unyielding principles of the gospel will be both their guide and their restraint. *Whatsoever they do, they will do all to the glory of God.*—The return of such a spirit, would be the surest indication the church has yet seen of the dawning of millennial day. Will Christians look at this subject, and see how widely we have departed from the examples of primitive christianity?—*Christian Intelligencer.*

TRUE BRAVERY.—True Bravery is sedate and inoffensive; if it refuses to submit to insult it offers none; begins no disputes, enters into no needless quarrels, is above the little troublesome ambition to be distinguished every moment, it hears in silence and replies with modesty; fearing no enemy and making none, and is as much ashamed of insolence as of cowardice.

DUTY.—When we act according to our duty, we commit the event to him by whose laws our actions are governed, and who will suffer none to be finally punished for obedience. But when in prospect of some, whether natural or moral, we break the rules prescribed to us, we withdraw from the direction of superior wisdom, and take all consequences upon ourselves.

NEW CHURCHES IN ENGLAND.—During the past year, it appears from the Parliamentary Report, made by the commissioners, that 20 new churches and chapels, with accommodation for 26,361 persons, including 14,039 free seats, have been erected under their superintendence.

African Colonization.

Letters on the Colonization Society.—By M. Carey, of Philadelphia.

LETTER I.

The Southampton Massacre.—Difference between the State of Slavery in Greece and Rome, and in the United States.—Various Plans of Colonization.—Objects of the Colonization Society.

TO THE HON. CHARLES FENTON MERCER.

Dear Sir,—The tragical issue of the insurrection in Southampton, in which above sixty whites fell a sacrifice to the vengeance of their slaves, and subsequently to which, a great number of slaves suffered the penalties of the violated laws of the state, has awakened the slave states out of their slumbers, and excited considerable attention towards our coloured population, and the awful consequences that may ensue, sooner or later, from the admixture of two heterogeneous castes in the country, without the least probability, at any future period, however remote, of an amalgamation between them, in consequence of the diversity of colour.

In this respect our situation is widely different from that of Greece or Rome. The great mass of their slaves were of the same colour as their masters, and a complete amalgamation might take place in a generation or two.—Against such a result, there is in this country, an insuperable barrier.

This subject had occupied the attention of some of the wisest and best men of the country, for above half a century. Several attempts were made in different provinces before the revolution, to prevent the importation of slaves, and acts were passed for the purpose; but they were uniformly rejected by the governors, under instructions from the British privy council—or by that council when the acts were transmitted for royal approbation. So early as 1772, the house of burgesses of Virginia, unanimously agreed upon an address to the king of Great Britain, prayed him "to remove those restraints on the governors of the colony, which inhibited them from assenting to such laws as might check so very pernicious a commerce."

"The importation of slaves into the colonies, from the coasts of Africa, has long been considered as a trade of great inhumanity, and under its encouragement we have too much reason to fear, WILL ENDANGER THE VERY EXISTENCE OF YOUR MAJESTY'S AMERICAN DOMINIONS.

"We are sensible that some of your majesty's subjects in Great Britain, may reap emolument from this sort of traffic; but when we consider that *it greatly retards the settlement of the colonies with more white inhabitants, and may, in time, have the most destructive influence*, we presume to hope, that the interests of a few will be disregarded, when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects."

This and various other efforts were entirely fruitless. The trade remained unrestrained until the declaration of independence, when Virginia and some other states prohibited it altogether.

Unfortunately, the sound sentiments so explicitly expressed by the burgesses of Virginia, in 1772 were forgotten, or had lost their influence in 1787, when the federal constitution was formed. By that instrument congress was prohibited from passing laws to prevent the importation of slaves for twenty years! A courtly style was employed. It was not thought proper to introduce the word "slaves."

"The migration or importation of such persons as any of the states, now existing, shall think proper to admit, shall not be prohibited by the congress prior to the year 1808; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

In consequence of this unfortunate constitutional legitimation of the slave trade, it was carried on for twenty years on a large scale, and sowed a seed which has germinated with fatal fertility, and threatens a heavy retribution.

In the discussion of the best means of averting, or at least of mitigating the evil to be dreaded, from the existence among us of a class of people, who, although free, and therefore entitled to the advantages and privileges of freemen, were, nevertheless, in a great degree, debarred from them by the inexorable force of public prejudice, and, in most of the states, were subject to rules and regulations and proscriptions, of the most oppressive and galling kind—in this discussion, I say, public opinion unanimously settled down in favour of an extensive system of colonization.

On the subject of the location, there was not the same degree of unanimity. Some of our citizens were in favour of selecting a portion of the vacant territory of the United States, and setting it apart for the purpose. Others were, and some still are, for making an arrangement with the government of Mexico, and sending the class in question to Texas. Others, again, advocated a settlement on the western coast of Africa, being the *natale solum* of their ancestors, the climate being better suited to the great majority of the coloured people of this country. The last plan was finally adopted.

The objects of the friends of colonization are—

I. To rescue the free coloured people from the disqualifications, the degradation, and the proscription to which they are exposed in the United States.

II. To place them in a country where they may enjoy the benefits of free government, with all the blessings which it brings in its train.

III. To avert the dangers of a dreadful collision at a future day of the two castes, which must inevitably be objects of mutual jealously to each other.

IV. To spread civilization, sound morals, and true religion throughout the vast continent of Africa, at present sunk in the lowest and most hideous state of barbarism.

V. And though last, not least, to afford slave owners who are conscientiously scrupulous about holding human beings in bondage, an asylum, to which they may send their manumitted slaves.

The last item has recently assumed a greatly increased importance. Manumissions are prohibited in some of the slave states, unless the parties remove beyond their boundaries; and the entrance of free negroes into others is prohibited; so that manumissions without deportation, appear to be almost wholly at an end.

With such noble objects in view, it is truly wonderful, that although the society has been in existence for sixteen years, the whole of the contributions, public and private, (except the support by the government of the United States, of negroes captured from slave traders) received up to the present day, by the society for carrying them into effect, has been but about $165,000, little more than a cent a head for the entire population of the most prosperous nation in the world! a nation, moreover, in which other objects, some of them of inferior usefulness, are most liberally supported! This must have arisen from an impression entertained by many, that the scheme is absolutely impracticable. Hence, many liberal individuals have wholly withheld their contributions. Of this opinion was the writer of these letters, at an early stage of the existence of the society. He regarded it as one of the wildest projects ever conceived by enlightened men; and therefore, in the language of Sterne, respecting the Monk, he was "pre-determined not to give them a single sous." Mature reflection has, however, convinced him of his error: he is now satisfied that the project is not more benignant and beneficent, than practicable, provided the general and state governments, and public-spirited individuals yield it a support in any degree commensurate with its importance.

In hope of converting others as he, himself has been converted, he believes he may render an acceptable service to his country, by placing before the public, in plain, unadorned language, the leading features of the case, under the following prominent heads.

1. On the early plans of colonization, and the origin of the society.
2. The purchase of Liberia.
3. Increase of the coloured population.
4. Expense of the passage of the emigrants.
5. Manumissions that have taken place, with a view to emigration to Liberia.
6. Progress of the colony, compared with the difficulties and disasters, experienced in the settlement of Massachusetts, Virginia, and North Carolina.
7. Decided approbation of the Society by legislatures and other public bodies.
8. Testimonies of the prosperous situation of the colonists, by various American captains, &c.
9. Soil and climate, commerce, and productions of Liberia.
10. Disadvantages of slavery to the whites, and the advantages of colonization to the free people of colour.
11. Situation of Africa, before the irruptions of the barbarians.
12. Effects of the colony on the slave trade, with a slight sketch of that nefarious traffic.

April 8, 1832.

Roman Catholic Controversy.

From the Presbyterian.

The following letters, &c., now published by consent of parties, will explain to the community the origin, nature, and object of the discussion which is to ensue. It has on the whole been thought best to publish the entire correspondence; and it is hoped that a sufficient apology for its greath length will be found in the consideration, that the respective letters in the order in which they were written, constitute the best history of the whole case.

To the Rev. John Breckinridge.

Rev. Sir,—I have perused your article on the Roman Catholic controversy published in the Christian Advocate, and feel that you have been neither just nor ingenuous in your observations. I am the more surprised at this, because those who know you, ascribe to you many of those qualities of mind and feeling, which constitute or adorn the scholar and the gentleman.

Throughout the article you seem to regret that your antagonist is not an "accredited" or responsible authority on the subject—And hence you say "There are Priests and Bishops, &c. We are prepared to meet any of them, on the broad field of this important and vital discussion; and *hereby* make this disposition known."

Now, Sir, I am equally ready to accept this challenge—let it only be conducted in a spirit of Christian charity, and of sincere inquiry after truth. Of course it will be necessary to define certain rules and conditions by which we may understand ourselves and each other, in the discussion of the question.

I hope you will find in the publicity of your challenge a sufficient apology for the liberty I take in addressing you. I shall be ready to receive any communication you may make on this subject, and shall be accommodating as to the time, place, manner and circumstance of bringing this topic fairly before the public.

Yours very respectfully,
Oct. 3d, 1832. JNO. HUGHES.

Philadelphia Oct. 13th, 1832.

To the Rev. John Hughes,

Sir,—Your communication of the 3d inst. was duly received; and I have used the earliest opportunity, which my present unsettled life allowed me, in giving the necessary attention to its contents.

I am gratified to find that in your estimate of my character, you differ from "those who know me." If, as you concede, they are pleased to ascribe to me, "many of those qualities of mind and feeling, which constitute or adorn the scholar or the gentleman," I leave you to determine, whether I ought to be more gratified by their judgment or distressed at yours.

I confess, however, that I am not a little surprised, to find you speaking of my letter published in the Christian Advocate on the Roman Catholic controversy, as embracing an *original* challenge, while charging upon me, the want of *ingenuousness*. By a reference to the introduction and close of that publication, you will find that this controversy was forced upon me: and that my reply did not originate the discussion or embrace a challenge, but attempted to transfer a challenge already given, to more equal and elevated ground, and to identify the investigation, with the best lights, and sanctioned defenders of your faith.

And now Sir, allow me to say that it gives me hearty pleasure to find you disposed, in a manly form to meet the question at issue between Protestants and Romanists; while at the same time I fully respond to the wish expressed in your letter that any controversy which may hereafter be undertaken, "may be conducted in a spirit of Christian charity, and of sincere inquiry after truth."

As what you have been pleased to style my challenge, was a *written reply*, to a previous communication which was also written, so a written answer, from an accredited respondent was requested. The obvious course therefore for you to pursue, in meeting the spirit of this requirement, is to respond from the press, to the contents of my letter which is now widely circulated through the country. And I, in my place shall by the grace of God stand prepared, to give your communication prompt and appropriate attention.

The terms in which you speak of arrangements for the discussion, "defining rules and conditions," are not explicit. If the above suggestion, therefore, does not meet your wishes, I shall be gratified to have them more fully expressed, as to the best method of using the press to reach the desired end. And that you may be assured of my sincerity, and entire readiness to investigate this great and vital subject, I use this occasion to say that there are several ministers of the Gospel in this city and vicinity, who stand prepared with me, to meet yourself, and any number of your clergy that may be disposed to unite with you, in any way most agreeable to yourselves, that is consistent with decorum, and the grave and sacred nature of the themes.

I am yours, very respectfully,
JOHN BRECKINRIDGE.

The following *rules* were next sent to the Rev. Mr. Breckinridge, by the Rev. Mr. Hughes.

Whereas the undersigned have agreed to enter on an amicable discussion of the great points of Religious Controversy between Catholics and Protestants,—and whereas such discussions cannot prove either profitable to the parties concerned, or edifying to the public at large, unless they are conducted in the language of decorum, and in a spirit of Christian politeness,—and whereas this object is best attained by adherence to certain rules and conditions mutually agreed to, therefore, the following shall be the rules of said discussion, to the observance of which, each of the parties hereby binds himself.

1st. We agree respectively to adhere strictly to the subject of discussion, for the time being: and to admit no second question until the first shall have been exhausted.

2d. Each of the parties shall be the accredited interpreter of his own religion. And neither shall have the right to ascribe to his adversary, doctrines or explanations of doctrines which the latter disclaims.

3d. The parties shall write and publish alternately in the same paper, never allowing any communication to exceed two columns.

4th. The controversy shall commence by a discussion of the *rule of faith*, to prevent it from becoming interminable and useless.

Signed JOHN HUGHES.
Oct. 23d, 1832.

Philadelphia, Nov. 7th, 1832.

The Rev. John Hughes,

Sir,—I received by the hand of your friend on the 26th ultimo, a series of rules proposed by you as the basis of "an amicable discussion of the great point of religious controversy between (Roman) Catholics, and Protestants." When you called upon me yesterday, I informed you that I preferred to settle the preliminaries of the proposed discussion, *in writing;* and that although my answer to your proposals, had been delayed by my absence from town, as well as other causes, beyond my control; yet it was then in readiness to be sent, needing transcription only. In the extended conversation which was at your particular request then entered into, my objections to your rules were stated at large. I need not now repeat more than the substance of what was communicated then: viz: 1. Your proposals are entirely silent as to any rejoinder to my letter in the Christian Advocate, though in that you find the avowed reason of addressing me on this subject, and though it contains a number of objections to your system of faith, and morals, to which answers are requested. 2. The manner in which you propose to conduct the discussion, (rule 3d,) seems very insufficient, breaking up, as it must do into so many fractions, every leading question, and requiring so much time to reach any adequate result. Besides, you are *local*, and may be always at hand to attend upon the continually recurring details of a controversy carried on in the columns of a daily paper, for such you seemed, in your conversation yesterday, to prefer. But my present pursuits (I will not say that they were known to you in making out this rule) lead me to every part of our country, and frequently after very short notice. 3. Some of the rules are unfair. I speak not of your intention, but of their tendency. See for example rule third. This rule will put it in your power by a forced construction, to suspend all argument on any question by a private explanation or special disclaimer. The symbols, decrees, bulls and approved writers of the Church of Rome, are now before the world, and many of them have been extant for ages. The distinguishing doctrines of the Reformation and the standards of the Presbyterian Church, have also been fully published to mankind. While due weight should be conceded to our respective explanations, yet the discussion of these doctrines must proceed on the principles of honest interpretation. I feel the more constrained to be explicit here, because you charge me with being both *unjust* and *disingenuous* in the statements of my published letter, though they are all founded in acknowledged facts, and most of them on the authority of your standing symbols or *accredited* writers. I must also add, that the explanations of this rule given by you yesterday were not satisfactory. Again, the 4th rule, as interpreted by you yesterday, would appear to intimate that our discussion must stop, if we cannot agree on what is the rule of faith. The tendency then will be to narrow the argument to this single question. For it is not very probable, however others may be affected by our controversy, that either of us will be convinced by the other.

In the deliberate review of these rules, my conclusion as communicated to you verbally in our recent interview is, that your alternative properly is, either to answer my published letter; or to meet me in a public oral discussion, of all the leading subjects on which we differ.

You have, however, declined to adopt either of these methods; and you assume the right to choose the manner of conducting the controversy, upon the ground that the challenge came from me. This I disclaim in the sense in which you use it; and refer you for explanation to my former letter. Yet that you may have no just cause for attributing to me the failure of the proposed discussion, I hereby agree to adopt the preamble, with the 1st, 3d, and 4th rules—provided, 1. That after the *rule of faith* shall have been fairly and fully discussed, other topics, to be agreed on hereafter, be taken up in order. 2. That if either party be necessarily hindered by sickness or inevitable calls to be absent, the discussion shall for the time, upon due notice being given, be suspended; and 3. That the paper called "The Presbyterian," published in this city, be the medium of communication with the public.

It is my expectation, Providence permitting, to be stationary, either in Philadelphia or New York, for some months after the first of December. In the interval, though several short journies will be necessary, not only in the discharge of my official duties, but also to prevent the interruption of the proposed discussion from that quarter, yet any communication from you, will receive the earliest possible attention.

I remain Sir, your ob't serv't.
JOHN BRECKINRIDGE.

(*Correspondence to be continued.*)

Original Essays.

For the Western Luminary.

A. Campbell.

Brother Skillman:—Through various channels it is now generally known that I am the author of the numbers on "Campbellism," which appeared some time ago in the Luminary, and now republishing in the "Banner of Truth." Though not previously apprised of this latter course until I saw the first No.; yet, if it will further subserve the cause of truth, I have no reason to object, but rather acquiesce, yea, even rejoice, that, under God, these efforts, feeble as they are, have not been without effect. These essays were written in great haste, amidst the hurry and pressure of many and varied calls, both ministerial and domestic. I did not at the time intend to invite a controversy with Mr. Campbell, nor did I expect they would so deeply attract his attention, as I find they have done, from the special and formal attention he has given them. In this it seems I have been mistaken. For some time I have had before me Mr. Campbell's "Remarks on Rev. Dr. Cleland on Campbellism, No. 1," sent several months ago, as I suppose, by some ardent devotee, agreeably to Mr. C.'s printed request. What he has subsequently written I know not, as no other No. has yet come to hand. Nor indeed am I very solicitous about the matter, especially if the present is an index, or sample, as I suppose it to be, of his further lucubrations. As observed before, it was not then, nor is now, my intention to court a controversy with this modern champion of the "watery tomb,"—this self-conceited Reformer. He has neither my admiration, nor my fear; either as a theologian, or a controversialist. I intend to speak and write about his errors, just when it suits me, without dread or fear; and I most freely allow him the same privilege.

In accordance with this determination I proceed not to any formal review of Mr. C.'s "Remarks," now before me, but to expose and rebut a gross misrepresentation, whether wilfully or ignorantly made, I leave before our common judge and his own conscience, if he yet have any. Without the necessity of extracting the whole paragraph, the obnoxious statement to which I refer is found in the following words:—"I would beg the indulgence of Doctor Cleland while I propound it to his serious consideration, whether.... the practice of making holy water by the consecrating prayer of Doctor Cleland, who prays over a bason, that so many drops of the water, and no more than what cleaves to the ends of his fingers, shall be sanctified to the spiritual benefit of the infant, whose repentance, faith, and conversion are all found by proxy in the flesh of a Presbyterian ancestry! A grave question, Doctor, deserves a grave answer!" Agreed: To this grave question, I do, *in foro conscientiæ*, most unhesitatingly, unequivocally, and most *gravely* answer, *There is not one word of truth in this ludicrous statement*. It is a gross libel on my belief and practice; and can be equalled only by the following effusion from the same polluted source in the next paragraph: "You who say that a few drops of sanctified water from the fingers of a person on whose head the hands of the priesthood have been laid, dropped on the eyebrows, forehead, or scalp of an infant, born not of the Spirit, but of the flesh," &c. Surely it is high time for this man to know, what the judicious public, as far as acquainted, are beginning to know of him, that, (in the words of an acute writer,) "To try the truth of the sentiments of others, by the test of ridicule, that poor artillery of human wit, as though any thing which an adventurous sophistry can dress in a ludicrous garb, and which a thoughtless multitude may laugh at, is a very poor way to convince rational beings that those sentiments must therefore be ridiculous or untrue. It seems rather a fallacious way of getting rid of some arguments which they have not either truth enough, or wisdom enough to answer. But it ought to be known that a fools-cap forcibly placed on a wise man's head by a knave, however it might excite the mirth of a crowd, would be no actual disgrace, no impeachment of his understanding. So with respect to these great things of God, the malice of men, whether covered by a laugh, or open in its violence, is rather an argument of their truth than of their falsity."

For the proof of my "grave answer," in which I do most gravely charge Mr. Campbell with gross misrepresentation, (the candid public may call it what they will) I appeal, first, to "The Directory for the worship of God in the Presbyterian Church," Chap. VII. "*Of the Administration of Baptism;*" particularly Sec. V. Let the most partial votary of Alexander Campbell read this, which he may find in the hands of his Presbyterian neighbor, either Minister or Elder, and then let him seriously ask himself what judgment he ought to form respecting the wisdom, or the candor of the "Reformer." I am glad that we have a printed Creed, a public formula, all over the land, in the Village, and in the Book shop, in the Farm-house and in the Cottage, to stand up without shame or fear to bear open testimony for us, and thus vindicate our religious belief and practice against the malice of wicked men, and the baseless fabrications of religious calumniators.

I appeal in the next place to two large and respectable congregations where I have ministered twenty years, and where the Lord has graciously, and I believe extensively, put the seal of his approbation to my feeble labors; and consequently where I have administered the rite of Baptism in hundreds of instances, including adults and infants; besides a great many more in neighboring churches: I say, I appeal to all this body of testimony—to hundreds, yea, thousands of witnesses, to say, whether the above statement of Alexander Campbell, be not a baseless, ludicrous fabrication of his own. With all this testimony, I solemnly appeal to the serious and candid part of his followers to pause and reflect, and no longer be beguiled by this "sounding brass, or tinkling cymbal,"—no longer be fascinated nor misled by the wit and fancy, the burlesque and sophistry of Alexander Campbell.

The public may expect, by the leave of providence, to see further exposures of Campbellism after a while.

T. CLELAND.

For the Western Luminary.

WHAT IS THE PROPER USE OF SPIRITUOUS LIQUORS? AND, IS ABSTINENCE TEMPERANCE?

The above questions were suggested to my mind, by an incident which occurred a few evenings ago.—I went to hear Mr. —— preach. After service was ended, he (in accordance with a request previously made by a friend of temperance) announced, that Mr. —— one of our able advocates for this *good cause*, would deliver an address on the subject of temperance, at ——, some few days from that time. This led our preacher to make some remarks on this subject—which is now exciting so much interest in the civilized parts of our world. He remarked that there was *great* need of temperance in our country,—provided, men could get to *understand* what temperance *was;*—and here, in great kindness to the ignorance of his *auditors*, proceeded to define the term—(according to his favorite Lexicographer.) In conclusion, he expressed an ardent desire, that people would learn the *proper* use of spirituous liquors;—asserting that *abstinence* was not *temperance*.

At this day, when so much light is shed forth on this subject, I was truly astonished when I heard such a sentiment from an ambassador of Christ, who maintains that he is specially and directly *called* to preach the everlasting gospel;—and from one too who stands connected with a pious and highly respectable denomination,—thousands of whom are uniting with other christians and philanthropists in suppressing the *dangerous* practice of *dram-drinking*. I felt constrained to take up the lamentation of the Temperance Society of Versailles,—"O the baneful influence of professors of religion." Surely, if they were aware of the mighty influence which they are exerting, and with what strong weapons they are furnishing the adversary, they would *never* publicly talk of the *proper* use of liquid fire; or tell an audience, consisting in part, of its venders, and of notorious drunkards, that abstinence was not temperance; or in other language, that a man *must* drink a little in order to be temperate. Shame on such advocates of the benevolent and glorious cause of Temperance!—forever let its motto be, "taste not."—But while we fondly hope such examples are "few and far between," we have much to encourage us,—and to animate those who have declared war against this common enemy of soul and body, to persevere until total extermination shall proclaim them victorious;—until every still-house shall cease to send up its filthy smoke, and wooden ones shall rot—whilst those of more durable materials shall stand as monuments of a practice which *once* existed, and tell to future generations, that these poisonous fountains which furnished that mighty flood of desolation and of death which *once* threatened to inundate in unmingled woe our *now* happy land, are all dried up; that the discovery of the Arab, eight hundred years ago, has ceased to be practiced. Then shall the place of the human *beast* be filled by the tender *husband* and the affectionate *parent*—then shall the prodigal *son* be succeeded by the dutiful *child*—and the turbulent *inmate* shall become the submissive and loving *wife*. Then shall the keeping of jails and state prisons yield but a small profit, and the aspirant to office will not be able to ride into posts of honor and of importance to the nation, upon a hobby which if ignited, would furnish him a "fiery chariot;" and the *buyers* of the suffrages of *freemen* shall sink into eternal oblivion;—and merit alone will place men in office.—It is then, and not till then, that our free and happy institutions will promise permanency and security to mankind.

The call is loud to the friends of our country, to unite by example and effort, in suppressing this enemy who is daily slaying its thousands;—and never to tire, until its banishment shall evince that the way is preparing for the glorious millennial reign of our blessed Saviour—his sanctuary being cleansed and all things made ready. The call then is to the christian, seeing this evil is opposed to the spread of the gospel and to the conversion of the world. It is likewise to the philanthropist,—for Intemperance is that demon which has caused so much wretchedness and misery in our world, which has degraded the noblest of the Creator's handy work down to a level—yes, far beneath the beasts that perish. By such motives as these all who love God, all who love mankind, all who love their country, are called to rally around the standard of Temperance. S. D. E.

Revival Intelligence.

For the Western Luminary.

Revival in Mercer county, Ky.

Erother Skillman:—The great Head of his Church hath been pleased once more to visit this branch of his Zion, (New Providence) with the blessed influences of the Holy Spirit. Since the middle of October there has been an accession of 37 members; nearly one third heads of families, the rest young persons, male and female, and nearly one half of these from the Sabbath School. I know of no extraordinary circumstances or efforts to which this state of things may be ascribed. It is to be hoped that the usual plain, simple statement of the truth, urged in the common manner, has been "mighty through God" in effecting this good work, which has appeared to be deep and solemn, without noise or extravagance. Some fathers and mothers here—several families—have now all their sons and daughters with them "on the Lord's side." The writer too cannot conceal the pleasing joyful fact that, of seven children, all, except the youngest, have publicly given themselves to God. Two of them are among the youthful converts of the present revival. "Bless the Lord, O my soul: and all that is within me, bless his holy name." We are encouraged to look for further accessions, as others, though now not so numerous, appear still under tender and solemn impressions.

January 22, 1833. THOS. CLELAND.

From the Home Missionary.

REVIVAL IN LOGAN, HOCKING COUNTY, OHIO.

Extract of a Letter from Rev. J. M'Aboy.

The most interesting time I ever saw has been the last three weeks. On Monday, the 15th October, in company with brother Spaulding, of Athens, we commenced a protracted meeting at Logan, in Hocking county. The second day the Spirit of the Lord was poured out as I had never seen it. Christians were deeply humbled; were ready to confess their faults one to another, and to God. With deep feeling they pledged themselves to God and to each other, to pray for the conversion of all the impenitent who attended on that occasion. On the same evening, while the church agonized for sinners, sinners began to show by their countenances, in the deep suppressed groan, and the silent, frequent falling tear, that they too were wrestling with God. The anxious were requested to come to seats assigned—twelve or fifteen came. The two succeeding days the number of the anxious increased, and ten or twelve "obtained hopes." On the latter evening it was earnestly requested that I would spend the next Sabbath with them, and administer the Lord's supper. As that was the Sabbath included in the sessions of the Ohio synod, I asked leave of absence to attend the meeting, which was granted. I was absent one day from Logan. The meeting was continued that day by the active and devoted elders and laymen present. I returned, preached on Friday, and continued to hold two or three meetings each day within the bounds of the congregation, generally spending the evenings in Logan, until 31st October, in all sixteen days. Every day the number of new inquirers and that of hopeful converts increased. A large proportion of the converts were males, and those of the most prominence in the county.

REVIVAL IN ADAMS CO., OHIO.

From Rev. J. Forbush, Mount Leigh, O.

Since I last reported, the Lord has been doing a good work among us. The Holy Spirit has been poured out, and souls have been converted. During the last quarter, thirty have been admitted to the church; twenty-nine on examination, and one by letter. The work has been still:—here and there a silent tear and a deep sigh. Meetings have generally been well attended. The means which have been used are strictly those recommended, in your general instruction.

My labours have been principally confined to the congregation in which I labour. I have generally preached two or three times in a week, in different parts of the congregation. Sabbath Schools have received a share of my labours. Nearly all the congregation are members. I exercise a general superintendence over the school; instruct about half of it myself, (all the older members,) and after the teachers have heard their classes, I call the attention of the whole school to the lesson, and question and instruct them on its leading and most important points. Thus I have, in a certain sense, all the school under my immediate charge.

The Monthly Concert of prayer is attended, as also the Sabbath School Monthly Concert. Weekly prayer meetings are held in different parts of the congregation. Temperance is gradually gaining ground.

REVIVAL IN TENNESSE.

From Rev. Thos. Brown, Kingston, Tenn.

In my last report, it was perhaps mentioned, that we had not at that time as much religious excitement within our bounds as for some time previous. But I am now permitted to state, that since that time, the Lord has returned in great mercy to this part of his vineyard, and a number of our churches have been blessed with large effusions of the Holy Spirit. The people of God, have been greatly refreshed, and many of the impenitent of all classes, from the hoary headed to the child in the Sabbath School, have been made saving'ly acquainted with Jesus Christ, whom to know is life eternal. Mount Zion church, in which I labour as your missionary, has, with others, been revived.—We had a camp meeting in that church in September, which was an occasion of peculiar interest. The meeting continued ten days before the people left the ground, and many of them were, even then, anxious to continue longer. During the whole time of this protracted meeting, the means of grace were attended with peculiar interest, and with benefit to many.—Twenty-five were received into the communion of the church on profession of their faith in Christ; and a number of others were the hopeful subjects of renewing grace. Some of these have since attached themselves to other branches of Christ's church, and some others expect to unite themselves with our church. Some of the subjects of this revival were persons who had long occupied a prominent place in the ranks of the enemy, and always before had rejected the calls and offers of mercy.

I believe there is, at this time, more unanimity of feeling and more brotherly love among Christians of this church, than has been at any time since my acquaintance with it. Truly we may say, "The Lord hath done great things for us, whereof we are glad."

REVIVAL IN MICHIGAN.

From Rev. P. W. Warriner, Monroe, M. T.

A protracted meeting followed the dedication of our church, and was attended with very happy consequences. We hope there were about twenty conversions, some from out of town. There were some of the most respectable and influential men in this place hopefully made the subjects of divine grace. As the fruits of that meeting, eleven united with our church at our last communion. We hope and earnestly pray that they may adorn their Christian profession, and become ornaments in the church of Christ.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 30, 1833.

AN OFFER TO SUBSCRIBERS.

Under this caption, we proposed a few weeks ago, that any our subscribers, who should procure two new subscribers to the Luminary, and transmit us five dollars for their year's subscription, should be credited with one year's subscription on their own account. We are gratified to be enabled to say, that this notice has attracted the attention of some of our readers, and elicited some successful effort in behalf of our paper. We would again say to our friends, that we need their exertions in procuring new subscribers; and according to the plan we have proposed, they may obtain ample remuneration for their services, while they are at the same time rendering our publication an essential service. In addition to the offer proposed above, we now propose to those of our subscribers who may feel any disposition to aid us in this way, that any one procuring four subscribers, and forwarding ten dollars, shall be entitled to two years' subscription; or if eight subscribers are procured, and twenty dollars forwarded, they shall be entitled to four years' subscription on their own account. This is allowing fifty cents, and in some cases more, for each subscriber procured. We should be glad if some of our delinquent subscribers would undertake to settle their dues in this way.

We have lately made some improvements in our paper, and design making still further improvements. But this cannot be effected without incurring considerable additional expense. Hence the necessity of money. We hope delinquent subscribers will give some attention to this notice. On examining our subscription list, we find the names of some who have been regularly receiving our paper for several years, without having given us any thing in return. We would say to such, is it equitable, is it just, thus to enjoy the advantages of our labor and our expenditures, without affording us any remuneration? To those friends of our paper who have given us their *substantial* support, we present our grateful acknowledgments. And we are gratified to be enabled here to state, that we have abundant evidence to warrant us in the belief, that the course hitherto pursued by the Luminary, has given general satisfaction to our subscribers. We hope to merit a continuance of the favors of those friendly to our publication. We shall at least use our best efforts to secure this desirable result.

CHAPLAINS.—A very animated discussion has recently taken place in the Legislature of New-York, on a resolution inviting the clergy of Albany to officiate alternately in opening the sessions of the House with prayer. It appears that the clergy had been accustomed to officiate in this way, by invitation of the Legislature, at previous sessions. The resolution extending the usual invitation, was carried by a vote of 30 to 40. The invitation addressed to the clergy, in accordance with this resolution, was declined, in a letter addressed to the House, and signed by 13 Ministers. They state, in their letter, that the invitation of the Assembly is declined, "in view of the opposition which the employment of Chaplains by the Legislature has met with, within a few years past; and the unpleasant discussions which it has occasioned, and which will probably be renewed from year to year."

A few days subsequent to this, a resolution was introduced into the House of Representatives, to repeal the existing law providing for the employment of Chaplains; which was carried, by a vote of 104 to 11. If the Senate concur in this resolution, there will, of course, no longer be any provision for the employment of Chaplains by the Legislature of New-York.

LOTTERIES.—We are truly glad to perceive, that the existence of this pernicious species of gambling, is beginning to be regarded by our civil authorities in its proper light. Laws have frequently been enacted on this important subject, but they have proved so inoperative and ineffective, that it had been better, perhaps, for them not to have been in existence. We are gratified to learn, that the Governor of Maryland, in his late Message to the Legislature of that state, recommends to them a co-operation with other states in endeavoring entirely to suppress this great evil. A judicious, combined effort of the kind contemplated in this Message, on the part of our state Legislatures, would strike an effective blow at the root of this destructive vice. It is high time that our legislators should bestow some serious attention on this subject. The extent to which the Lottery system now prevails throughout our whole union, is well calculated to excite the apprehensions of every friend of his country; every individual who feels that the strength and the glory of a nation consists in the morality and intelligence of its citizens. Where gambling is countenanced and sustained by special enactments of our legislatures, should it be any marvel, if the spirit of gaming pervaded every department of society? We hope the time is at hand, when this subject will awaken that attention and concern in the mind of every true patriot, which its great importance so urgently demands. The Governor of Maryland states, that he considers the Lottery system a species of gambling too dangerous to be longer licensed by law. And to such a conclusion as this must every intelligent, patriotic statesman come, who will be at the pains to examine the subject. We entertain no doubt, that the existence of Lotteries in this country has done more to encourage a spirit of gaming, than any other cause. The existence of such an evil tends directly to destroy all habits of honest industry; and encourages the community to seek for wealth through some other channel, than that pointed out by virtue and common sense. We shall rejoice when the day arrives, in which the owners of Lotteries, and the venders of Lottery tickets. will be regarded by the laws of the land, and by the community, as counterfeiters now are. Such a day must arrive, if we are to be an independent and prosperous people.

BIBLE MEETING IN NEW-YORK.—A very interesting meeting of citizens and others was held in the city of New-York, on the 2d inst., with the view of promoting the circulation of the Scriptures in foreign countries.

We learn from the New-York Observer, that the meeting was addressed by the following gentlemen: Rev. Drs. Milnor, De Witt, Lansing, Going, and Janeway, and Rev. S. H Cone, and Wm. Jay, Esq.

Before the meeting closed, cards were circulated, and the sum of $2,364 10 was subscribed for the promotion of this grand and important object.

PRINCETON THEOLOGICAL SEMINARY.—The present number of students in this important and flourishing institution, is 131,—distributed in the following manner: In the First Class, 24; Second Class, 59; Third Class, 48.

DR. MILLER'S LETTERS.—The series of letters commenced in the last No. of the Presbyterian, "On the present crisis in the Presbyterian church in the United States," from the pen of the Rev. Dr. Miller, shall be transferred to our columns. The first letter will be given next week.

ROMAN CATHOLIC CONTROVERSY.—We invite the reader's attention to the correspondence under the above caption, on our second page.

TO CORRESPONDENTS.—"Amicus Doctrinæ," is omitted for want of room. "W," has been received, and shall have an early place in our columns.

TEMPERANCE MEETING.—The regular monthly meeting of the Fayette County Temperance Society will be held in the Baptist Church of this city, on Friday evening next, at candle-lighting.

The public are invited to attend this meeting. At the last monthly meeting of the Society, ninety-two additional members were obtained.

FOREIGN MISSIONS.—Abm. T. Skillman acknowledges the receipt of the following sums for the American Board of Commissioners for Foreign Missions:

From James M. Preston, Esq. Burlington, Ky.; a donation of $ 5 00

From Rev. Saml. Taylor, Nicholasville, Ky. 29 25

WESTERN SABBATH SCHOOL REPOSITORY, *And Friend of Youth.*

The subscriber contemplates the publication of a little work, under this title, designed specially for the benefit of the scholars and teachers of the Sabbath Schools in the Southern and Western parts of our country. He thinks the interests of the Sabbath School cause demands such a work at the present time. Although several such publications as he designs to issue, are established at the East, yet they do not obtain any thing like a general circulation in this part of the country. A judicious publication of this kind, introduced generally in the Sabbath Schools in this region of country, could not fail to accomplish much in advancing the great cause of Sabbath School instruction. It is on the proper training of the youth of our country, that we must depend, under God, for her future prosperity and happiness. It is hoped, that the friends of Sabbath School instruction and of the dissemination of useful knowledge among the youth of our land, will aid in the establishment of this little publication.

TERMS.

The REPOSITORY will be printed monthly, somewhat in the form of the Youth's Friend, published at Philadelphia. Each number to consist of 32 pages, neatly printed and covered; and to contain about three times the quantity of matter in the last named work. —*Price*, 50 cents for a single subscription; or *five dollars* for 12 copies, for one year; payable in advance.

THOMAS T. SKILLMAN.

Lexington, January 30, 1833.

Literary and Religious.

SOUTH HANOVER COLLEGE AND THEOLOGICAL SEMINARY.—This is now a flourishing college, with upwards of ninety students, four Professors in the Literary, and two in the Theological department; convenient buildings for the accommodations of students, besides a beautiful edifice, almost habitable, 100 feet by 40, and three stories high; and, connected with it the manual labor system in successful operation. And who has ever heard of South Hanover, except some few friends and patrons?

About ten days since, the writer of this article had the pleasure of being present at the inauguration of the President and three of the Professors. The exercises of the occasion were of a highly interesting and literary character, and yet I have not seen the slightest notice of this inauguration in any of the papers. For this reason I am induced to communicate a few facts, through your paper, in reference to it.

In the proceedings of the day there was nothing which savoured of the pomp and parade of a pageant, yet the exercises were so conducted as to show that the day was regarded as one of great importance. A small procession was formed at the college, and thence moved to the church, where the inaugural addresses were delivered. After a short and appropriate prayer offered by the Rev. Mr. Dickey, President of the Board of Trustees, Professor Niles, a young gentleman formerly of Mass., pronounced an inaugural oration, on the subject of ancient literature. As I have heard it intimated that the addresses on that occasion are to appear before the public again, I deem it unnecessary to be minute in speaking of them, and in reference to the one mentioned, I only remark, that Professor Niles showed by his spirited and appropriate address that he is devoted to the studies of his department. He was followed by Professor Harney, late Professor of Mathematics in Bloomington College. The subject of Prof'r Harney's oration, was the relative importance of Mathematical study, giving also some account of the system of Pestalozzi.—The remarks of Prof'r H. were, like the science of which he spoke, clear, elegant and conclusive. They showed a mind which had been well trained to accurate and discriminating investigation, but which had not been circumscribed by narrow limits, as is too often the case with professed mathematicians. From an acquaintance with Prof'r Harney, I think him one of the most promising young men in the West: with a western man, and a valuable acquisition to South Hanover College.

In noticing the address of the venerable Dr. Blythe, President of the College, we need only say that it came from his pen, in order to speak its praise. In addition to the highly practical character of the address, Dr. B. advanced some ideas which, to me, were novel, and intensely interesting. One of these was, that the English language would probably become the language of the world. I am of opinion that dissertations on this subject, presenting the arguments for and against the position, if prepared by an able pen, would furnish the reading community with a rare intellectual treat. Another leading topic was the present prospect of the success of the Gospel,—that the present changes taking place on the earth are tending towards the ultimate triumphs of the Cross. In short, I think that this production was one of the ablest that has come from this able pen. With such a man as Dr. B. at its head, we may hope much from this institution. I do not know of a man who would have been so likely to secure the confidence of the Western community.—Amid the commotions and convulsions of theological controversy, and the impetuosity of religious fanaticism, Dr. Blythe has stood fast in the faith; an unshaken, inflexible defender of the standards of the Presbyterian Church, with which he is united; and yet I have never known a man farther removed from bigotry, or more urbane in his deportment.

After the conclusion of this address, the oath of office was administered to the Faculty, and the keys committed to the President. The exercises were then closed with prayer by Dr. Matthews, who presides over the Theological seminary connected with this college. Professor Crow did not pronounce an inaugural, I suppose, because he is the father of this flourishing college. It owes its origin and its present eminence to his indefatigable energy and perseverance. Nor was the Confession of Faith presented to the Faculty to be sworn to, as they were all members of the Presbyterian Church. I know not when I have spent a more interesting day than this, and know of no young institution more flourishing, or more or better deserving the confidence of an enlightened community. It has just received a charter, and is now a regularly organized college. HOSPES. [*Standard.*

PROFESSORAL INAUGURATION.—According to appointment, the inauguration of Dr. Skinner, as Bartlett Professor of Sacred Rhetoric, in the Andover Theological Seminary, took place on the 1st instant. In addition to devotional exercises, there was a sermon by Dr. Church. The statutes were read by the President. The creed and promises were repeated and subscribed by the Professor elect. Annunciation and investiture by the President, and an inaugural address by Dr. Skinner.—*Journal and Telegraph.*

ROMAN CATHOLIC CONTROVERSY.—On our (2d) page will be found a part of a correspondence between the Rev. John Hughes, a Roman Catholic clergyman of the city of Philadelphia, and the Rev. John Breckinridge. Our readers will learn from these letters that they are introductory to a discussion, between those gentlemen, of some of the topics which separate the Church of Rome and Protestants in general. We have been induced to open our columns to this discussion because it is one of great importance, and upon subjects concerning which it is desirable to spread information far and wide. It is believed that while Romanists are making the most persevering efforts to extend their principles in our country, very inadequate views of their enormous perversions of divine truth are generally entertained. Believing, as we do, that they inculcate errors the most dangerous to our community and the souls of men, we wish their doctrines to be fully exhibited. We think it high time that Popery should cease to be regarded as a *harmless* though mistaken view of the Christian faith, and we know of no way in which the subject may be more fully presented than in the plan proposed.

The advocate of Romanism is heard through our columns for several reasons. First, the form of the discussion and justice to those in error demand it. Again, it is often asserted that there have been changes in this system, which do not justify the identifying of it with the same religion a few centuries since. Here we shall have a public exhibition of what modern Romanism is in the United States of America, by an accredited organ of the Roman Catholic Church. As a matter of history too, it is deemed important to record interpretations of this system wherewith to confront its abettors in any future or more private controversy. Again, it has been often and arrogantly asserted in this country, of late, that Protestants were afraid to meet these enemies of their faith in open and free debate. We wish this slander to be disproved, and to let those who utter it know that we feel ourselves too impregnably entrenched in the truth to fear their fiercest assaults.

With these views, we shall devote a part of our paper to this discussion for some time to come. The space it will occupy is not so large but that we shall be able to present our readers with the usual variety of matter. We ask them and all who love the truth, to pray the God of truth for success to his own cause!—*Presbyterian.*

DISMISSION OF DR. MCAULEY.—The Second Presbytery of Philadelphia have resolved, that from and after the expiration of the present month, the Rev. Dr. McAuley shall be released from his pastoral relation to the Tenth Presbyterian Church in Philadelphia, and shall be dismissed to the Second Presbytery of New York; that he may become pastor of the Murray Street Church, which was lately under the care of Dr. Snodgrass, and formerly of Dr. John M. Mason. This removal appeared so clearly to be a duty in Dr. McAuley, that his congregation were constrained to determine that they would make no opposition. He leaves us a brother beloved, from whom we reluctantly part; but in the circumstances in which he is placed by the congregation calling him, we cannot say "Stay." His public usefulness, in consequence of his long connexion with the American Bible, Tract, and other Societies located in the city of New York, will probably be greater in that place than here. His departure, we trust, will be the means of preserving and building up an important Church there, without doing any permanent detriment to his beloved and prosperous flock here; over whom he has been a shepherd for three years.—*Philadelphian.*

VACANT CHURCHES.—At the expiration of the present month there will be four large Presbyterian congregations in Philadelphia destitute of pastors. How they are to be suitably supplied we cannot divine—but the Lord will provide.—*Ib.*

Domestic News.

KENTUCKY LEGISLATURE.

The Bill incorporating a Bank at Louisville, on the 25th inst., had not been finally acted on in the Senate. Several amendments had been offered, and some adopted, which make it necessary, even if it should succeed in the senate, that it be again considered in the House of Representatives. The Governor has returned certain resolutions which passed both houses, relative to the Bank of the United States and the national deposites, to the senate, the house in which they originated, with his objections. Public officers were elected on the 25th inst. They are the same as heretofore, without exception. The contest between Mr. A. G. Hodges and J. B. Marshall, Esq. for public printer, was warm, and the result close, there being only a difference, on the second ballot, of three or four votes in favor of Mr. Hodges.

By a joint resolution of both houses, next Saturday is fixed on as a day of adjournment.—*Cross & Banner.*

CONGRESS.

At our latest dates, Congress was still debating the Tariff bill reported by the Committe of Ways and Means, to reduce the duties upon imports. It is thought that the bill will pass the House without much alteration; but its fate is uncertain in the Senate.—The Richmond Enquirer of the 15th inst. says, "we learn that Mr. Clay's Land Bill will fail. Should the Tariff bill be defeated this Session, sanguine hopes of its success are entertained from the next Congress." —*Chillicothe Advertiser.*

From the Pittsburg Gazette.

STEAMBOAT MEDITERRANEAN.—We have recently taken several opportunities to visit and view this most substantial and splended vessel, which now lies at our wharf. As this most noble monument of the taste and skill of our artisans is now completed, and will probably soon depart from our city, never to return, we cannot permit her to go without a notice.

The Mediterranean, we believe we may safely say, is the largest boat of her kind in the United States, or in the world. Her length of keel is 175 feet, and her deck 193 feet; breadth of beam 39 feet, and extreme breadth 60 feet; depth of hold 10 feet 6 inches. The ladies' cabin has connected with it 12 state rooms, each containing two berths; and the gentlemen's cabin fifty state rooms, each containing two berths. These cabins are separated only by folding doors, which, when thrown open, exhibit to view one vast and splendid room of one hundred and twenty four feet in length, in the decoration of which, all the skill and taste of our city have been displayed.

Each state room in the ladies' cabin communicates by doors, both with the cabin and with the spacious guards, and is lighted by panes of brilliant pressed glass, which admit the light, although they exclude vision. In the ladies' cabin, we observed a pleasing embellishment, which, we believe, has never before been adopted in our western steamboats—we refer to twelve handsome landscape and other scenes introduced into the panelling between the doors of the state rooms. The gallery aft of the ladies' cabin is enclosed by folding sashes of window glass, which will protect the fair passengers from the inclemency of the weather, without obstructing their view of the country, by which they are passing. In this gallery a swing will be suspended, which will afford the ladies exercise and recreation, both much needed in the comparatively long passages in the Ohio and Mississippi.

It would have been a species of madness to have risked so much rich and costly work upon a hull of moderate solidity. The owners of the Mediterranean have not been guilty of this madness. The hull was built by Samuel Walker, of Elizabethtown, and possesses extraordinary strength.

The engine is one of 320 horse power—was constructed by Messrs. Stackhouse and Thompson, of this city, and we are told that on its first trial, a few days since, it worked to admiration. The joiner work was executed by Mr. Archibald Mason, of this city. The Mediterranean is owned by Messrs. Knox and M'Kee, of Wheeling, and Messrs. M'Kee, Clarke & Co., and Capt. Wm. Shrodes, of this city, and will be commanded by the latter gentleman.

VILLAINOUS ATTEMPT.—On the night of the 23d of January an attempt was made to blow up the locks of the Louisville and Portland canal with gunpowder. Fortunately, the success of the design was but partial. One of the locks only was, for some days, rendered useless, and considerable damage done to the rest of the works. A reward of one thousand dollars has been offered for the discovery of the perpetrators of the outrage. It is said, we hope truly, that the police are 'on the tracks' of the offenders.—*Louisville Examiner.*

ITEMS.

Selected from the Cincinnati Chronicle.

SOUTH CAROLINA.—There is no intelligence from this State of a recent date that possesses any interest. The expresses which lately passed from the Capitol to South Carolina, were sent to procure some of the documents accompanying the President's communication to Congress, on the relations subsisting between this State and the general government.

MEDICAL COLLEGE OF OHIO.—The Third and Thirteenth District Societies, and the State Medical Society of Ohio, have memorialized the legislature on the subject of a reform in the Board of Trustees of this institution. The memorials pray that a large Board of Regents, residing in various parts of the State, may be appointed to govern the college.

ORPHAN ASYLUM.—The bill establishing the Orphan Asylum of Cincinnati has become a law, having passed both Houses of the Legislature.

FRANKLIN BANK.—The vote on the final passage of the bill incorporating the Franklin Bank of Cincinnati, was, in the House of Representatives, ayes 38, noes 29. But little doubt is entertained of its passage in the Senate.

SHETLAND ISLANDS.—An afflicting calamity has overtaken the inhabitants of these Isles. The fishermen, when far from land, engaged in their usual occupation, were overtaken by a hurricane wholly unprecedented even in that tempestuous region. Nineteen boats sunk under the fury of the storm, and one hundred and nineteen men were lost, leaving eighty widows and several hundred children to brave poverty and the rigors of a northern winter. A subscription has been set on foot in London to raise money for their relief.

The Supreme Court of the United States met on the 14th inst., all the Judges present except Judge Baldwin.

It is understood that the suit pending in the Supreme Court of the United States, between Messrs. Worcester and Butler (the imprisoned missionaries) and the State of Georgia, is to be discontinued, with the understanding that they are to be released.

OBITUARY.

For the Western Luminary.

Departed this life, on the 16th inst. at her residence in Muhlenburgh county, Mrs. SARAH M. GLENN, in the 31st year of her age, after a very long illness. Her health had been in a state of declension for about five years; her complaint was consumption. She had been a member of the Presbyterian church 11 years, during which time she sustained a consistent character. She has left an affectionate husband, two amiable little boys, and an extensive connection to bemoan her loss. To her numerous friends and relations, who are scattered over many parts of the Union, I have the great satisfaction of saying, that she died a most triumphant death. I was a constant attendant at her bedside during the last four days of her illness, and never did I witness a more triumphant death. Her sufferings were immense, but she bore them with a considerable degree of patience. Frequently she expressed great anxiety to depart, say-that she would soon be delivered from this troublesome world. Twice I heard her say, "O! that the Lord would send his angels to take me home to glory." She was asked several times if she was willing to give up this world, and all that it contains, for the sake of obtaining heaven? and her answer was always in the affirmative. The day before she died, she called her husband, her two little sons, and her friends to her bedside, and exhorted them most earnestly to prepare to follow her to glory.

"Blessed are the dead who die in the Lord; for they cease from their labors, and their works do follow them." A. W. Y.

DIED, of a paralytic affection, on the 25th ultimo, in Garrard county, Ky., Mrs. AGNESS M'COY, consort of Mr. Daniel M'Coy, in the 69th year of her age.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

WINCHESTER ACADEMY.

A Female School

WILL BE OPENED IN THIS INSTITUTION,

BY the subscriber, on the first Monday in April next, in which the usual branches of an English education will be taught. Having been employed during the last eight years in teaching, I hope from my experience during that time, and the attention I have bestowed in ascertaining the most approved methods of instruction, to render the school extensively useful, and deserving of public patronage. Special attention will be paid to the manners, morals, and intellectual improvement of the pupils. A department for small boys will be connected with the school. There will be two sessions, of five months each, in the year. No scholar will be admitted for a shorter term than one year, unless by special agreement.

Terms of Tuition per Session.

Orthography, Reading, Writing, and Arithmetic, or either,	$6 00
English Grammar, Ancient and Modern Geography, with the use of globes, and Natural History,	$10 00
Ancient and Modern History, Rhetoric, Logic, Natural and Moral Philosophy, Chemistry, Astronomy, and Composition,	$12 00

Fifty cents per session will be charged to each scholar for fuel and other necessary articles of comfort and convenience. A few pupils can be accommodated with boarding in the family of the subscriber at $1 75 cents per week. Payment for board will be required in advance, and for tuition quarterly. If sufficient encouragement be afforded, competent teachers of the ornamental branches will be employed. Those who intend to patronize the school, will please to make it known to me before the 15th of March next. WILLIS COLLINS.

Winchester, Ky., Jan. 28th, 1833. 30-4t.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

PROSPECTUS.

MISSISSIPPI VALLEY

QUARTERLY MAGAZINE,

AND

Literary and Theological Review

THE subscriber proposes to establish a publication in Lexington, Kentucky, with the above title. The need of such a work as he designs to publish, has for some time been felt by a portion of the reading population of the west. There is at present no such publication west of the Alleghanies. The pages of the proposed work will be enriched by contributions from a number of the most distinguished literary gentlemen in the southern and western states. With the aid already pledged, and that which he yet confidently expects to obtain, the publisher hopes he will be enabled to present a work to the public which will be esteemed worthy of their patronage.

This publication is designed to consist of Literary and Theological matter, original and selected. It will be devoted to the interest of no particular religious denomination; nor adapted to any exclusive class of readers. The publisher proposes to issue a work which shall be entitled to the regard of the literary men of the west, while it is also adapted to the taste and intellect of the common reader.

TERMS.

The MAGAZINE will be issued quarterly, in the months of March, June, September, and December; each number to contain *one hundred and twenty-eight* large octavo pages, printed on fine paper, with an entire new type. The price will be TWO DOLLARS AND FIFTY CENTS per annum, payable in advance, or on the delivery of the first number.

☞ Persons who procure *four* subscribers, and pay for them in advance, shall be entitled to a gratis copy; or *five* copies for TEN DOLLARS, in advance.

☞ Postmasters, Clergymen, and other persons, who feel disposed to patronize the work, are respectfully solicited to become agents for it, on the above terms.

☞ The first number will not be published till about the 1st of April; after which, the numbers may be expected regularly, in the months above named.

☞ FIVE DOLLARS, in advance, will be received in full payment for the *Western Luminary*, the *Temperance Herald*, the *Banner of Truth*, and the *Quarterly Magazine*, from such persons as may wish to take all these publications.

THOMAS T SKILLMAN.

Lexington, Ky. January, 1833.

☞ Editors of Religious or Literary Papers, in any part of the United States, who will publish the above Prospectus three times, shall have the Magazine sent to them, respectively, for one year, without charge.

DR. WM. PAWLING,

RECENTLY from Harrodsburgh, Ky. wishes to inform the citizens of Lexington and its vicinity, that he has fixed his residence in this city, where he will practice in the various departments of his profession. Office three doors below Norton's Apothecary Shop, between Main and Market Streets. Residence, Maj. Brooks's.

Lexington, Jan. 16th, 1833.—29-4t.*

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Stedman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

MERCHANT TAILORS' *FASHIONABLE STORE,*

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear.—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Girard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

TEMPERANCE HERALD

OF THE MISSISSIPPI VALLEY.

A newspaper, with the above title, is published at Lexington, Kentucky, by the subscriber. As intimated by its title, the Herald is devoted to the cause of Temperance. The present time furnishes a favorable opportunity for persons to subscribe for the work, as the second volume has just commenced, in an enlarged form.

At the late Annual Meeting of the Kentucky State Temperance Society, the following minute was unanimously adopted.—

"Subscriptions to periodical publications should be encouraged, and their circulation promoted. "The Temperance Herald of the Mississippi Valley," a monthly paper, published at Lexington, by Thomas T. Skillman, in the opinion of your committee, is eminently adapted to the object, and they recommend it to the patronage of all the friends of Temperance."

TERMS.

The Temperance Herald is published once a month, on a super-royal sheet, at the following very low prices: For a single copy, fifty cents per year; for twelve copies, $5 per year; for 100 copies, $35 per year; for 500 copies, $150 per year.

☞ In all cases, payments are to be made in advance. THOMAS T. SKILLMAN.

☞ Editors of newspapers in the Southern and Western States, who will insert the above in their respective journals, will confer a favor, which will at any time be reciprocated.

MISCELLANY.

From the Journal of Humanity, published at Andover, Mass.

Dr. Mussey's Address.

On the evening of Wednesday the 2d inst. Professor Mussey of Dartmouth College delivered a public Lecture in the Chapel of the Theological Seminary on "HEALTH AS AFFECTED BY DRESS." His object was to show the hurtful effects of the mode of dress so general among the fair of our country. To effect this, he began by giving a description of the various parts of the body particularly concerned in the miseries induced by the practice which he reprobated. It is vain for us to hope that we can communicate on paper the impressions which his audience received from the visible illustrations produced by the Lecturer, but we shall attempt to present an outline of his remarks, hoping that some of the victims of this barbarous practice may be inclined thereby to abandon their folly and their sin.

Holding up a human spine or back-bone, he spoke of it as showing the ingenuity of the Author of our being. It is formed by twenty-four short bones, connected by a strong, elastic substance, and uniting with the greatest freedom of motion, remarkable strength; with the most surprising flexibility, perfect steadiness; so that it may be moved to a considerable extent in all directions. The spine is a pillar which supports the whole weight of the trunk, head and arms, and does not suffer under the longest fatigue, or the greatest weight which the limbs can bear. Just on the top of this elastic pillar is placed the brain, a most delicate organ, homogeneous in its texture, being formed of threads most curiously wrought, and very liable to injury from sudden blows or shocks. From the brain in a canal through the spine, descends the spinal chord or marrow. This is of the same substance as the brain, being a continuation of it. From this spinal marrow proceed the nerves, which are given off all along the spine, two at each of the joints. These nerves confer sensibility on all the parts which have sensation. They are the medium of communication between the mind and muscles. One remarkable property which belongs to them is their capacity to shorten themselves while they do not increase in volume. They are acted on by electricity, galvanism, mechanical irritation, and chiefly, by volition. The action of the nerves on the muscles was here illustrated by a diagram. Upon the spine are placed the bones of the chest, viz: the ribs and breast bones. The ribs have only one motion, the upward and downward. They are bent in two directions, so that when all are raised up the chest is enlarged. This enlargement of the chest is facilitated by the elastic substance which connects the ribs with each other, and each rib with the bones of the spine. A very slight degree of pressure entirely prevents the motion of the ribs—a pressure even so slight as that caused by a belt held around them between the thumb and fore finger only. Now the object of this action of the bones of the chest is to promote the proper action of the organs within. Here we find the heart and lungs, where the circulation of the blood commences, and where its purification is effected. This latter process is performed by the passage of the blood through the lungs. Any thing which hinders the free circulation of the blood a moment, tends to occasion disease, and the entire suspension of the circulation for five minutes causes death. Hence it is of the highest importance that this process be not retarded. The kind Author of our bodies has protected the great organs concerned in the circulation and purification of the blood by a double guard, viz: the bony cage which encloses them, and the diaphragm, which is a large muscle separating the chest from the abdomen. This plays up and down when the ribs are motionless. But on many occasions we want the motions of the ribs and diaphragm both, as when we make violent efforts in running, &c. If the ribs are confined by a belt at such a time, we cannot fill the lungs with air, and the small quantity admitted to them will be insufficient to cleanse the blood, and hence diseases must arise. Every means whatever which tend to abridge the quantity of air taken into the lungs, must sooner or later injure the health. Individuals of slender chests, or in other words, who have small lungs, are not so healthy as those who have full chests. Take a girl at eight years of age and confine her chest by a band so that her ribs cannot move, (and you can do this by slightly holding a belt around her waist between the thumb and finger) and you will find when she arrives at a maturer age she will have a small chest, and small lungs. She is easily put out of breath; she has a flushed face, dizziness, and coldness of the feet.—In a crowded assembly she faints, because she cannot expand the chest freely. When the chest is extremely corsetted, the upper part may move by means of a joint in that part, but then one can inhale scarcely half a gill of air.

Enough has been said to show that there must be a proper proportion between the lungs and other parts of the body. If this be destroyed by dress or any other means, a person may expect enlargement of the heart, tubercles in the lungs, pulmonary consumption, &c. &c. Below the diaphragm lies the stomach, liver, alimentary canal, and other important organs, varying in size before and after meals. But the corset prevents this enlargement after the reception of food, and produces dyspepsia, and similar disorders. If God designed to have a bone extending from the breast-bone down over the stomach, would he not have made one for this purpose? Some cannot understand how diseases should be coming on for years and not be observed. But the poison of a mad dog sometimes for years is slowly tainting the blood, till at length it bursts forth in a horrible disease and brings on a speedy death. Similar to this is the influence of tobacco, and of ardent spirit. If the corset extends downward to the lower part of the body, it is worse than the belt, as it prevent not only the motion of the ribs, but also that of the diaphragm. The physician is called to visit a young lady afflicted with pain in her side, dizziness, cold feet, &c. He tells her to lay aside her corset. She replies, she cannot—she feels as if she should "drop to pieces" without it! This shows what her corset has done for her. It has weakened her muscles and made her dependant on that for support. It is asked, "what constitutes tight dressing?" Answer,—any thing which impedes in any degree the motion of any bone, or of any muscle, or blood vessel, or affects the form of the body in the least. The spine and all moveable parts of the body depends on the muscles. Every thing which weakens the muscles weakens the spine, and makes it crooked. When the spine is bent by tight lacing the shoulder blade "*grows out*" as the ladies say. The Doctor is called on for a plaster to cover this. If he is ignorant of the cause of the deformity he gives one; but as this fails to effect a cure, the young lady consults her habit-maker and she by stuffing and padding, pushes up the falling shoulder, and by bandages and straps pulls down the elevated one! *These deformed spines are found only among young ladies*—boys never have them. To what is this difference owing? To the effects of corsetting on ladies.

The effects of tight dressing on the complexion are bad. As the blood is not purified when corsets are worn, the complexion cannot be pure and bright.

As a matter of taste corsetting is to be condemned. Those statues which have been regarded as models of beautiful proportion, do not exhibit to us the waspish waists of modern belles. These then are a deformity; as really so as the diminitive feet of the Chinese ladies. These are only three or four inches in length, the toes, excepting the great toe, being bent under the foot, and the heel being brought downward and forward by the application of bandages in infancy. What a barbarous practice, says some fair lady. But this only makes them cripples, while our custom poisons the fountain of life, and brings on disease and death. In Christian countries greater numbers have died by the corset than have perished in India in the waters of the Ganges, and on the funeral pile, and before the car of Juggernaut!

Only one word can be said in favor of this practice; that word is, *Fashion*. Reason and common sense are against it; anatomy and physiology are against it; humanity and religion are against it; the goddess FASHION alone approves it. Mothers weep when they read how the Jewish mother could throw her babe on the iron spikes in the flames before the hideous image of Moloch, but these same mothers are sacrificing their beloved daughters to an idol no less cruel!

But we will not attempt to give the conclusion of the Doctor's remarks. In language of deep and thrilling eloquence, he administered a solemn rebuke to all who can trifle with life and with the soul by indulging or encouraging this practice.—Every individual in his numerous auditory was fully convinced of the folly and criminality of the custom. Any lady who heard him who will hereafter obey the mandates of fashion in this respect, will, in our humble opinion, not only expose her health and life, but also endanger her reputation for common sense, and will pledge herself to vanity, and pride, and wretchedness, as their obsequious friend and servant.

Believing that thousands in our land would be rescued from destruction by seasonable information of the kind contained in Professor Mussey's Lecture, we cannot but hope that at no distant period he will give his views to the world in some form adapted to universal circulation. A plain, practical treatise on the subject, accompanied by lithographs of the various parts of the body which he exhibited, would be of inestimable value.

The Child's Winter Thoughts.

BY MRS. SIGOURNEY.

Winter hath hid my flowers—I cannot find
A single violet where so many grew;
And all my garden beds, so nicely fringed
With verdant box, are covered thick with snow.
He has not left one lingering pink to please
My little sister. Why, 'tis very hard
For Winter so to come and take away
What was my own, and I had toiled to keep
Healthful and free from weeds.

They say he rocks
The wearied flowers to sleep, as some good nurse
Compels the infant to resign its sports,
And take its needful slumbers. Well, I thought
My roses all looked sleepy—and I know
When one is tired how very sweet it is
To shut the eyelids close, and know no more
Until the wakening of a mother's kiss

Winter seems stern, and hath an angry voice;
I hope he will not harm my tender buds,
That jus' had put their trembling leaflets forth,
And look so frightened.

But I know who rules
Harsh winter, and spreads out the spotless snow,
Like a soft curtain, over every herb
And shrinking plant, that it may rest secure,
And undisturbed. He shields the loneliest shrub
That strikes its rough root at the mountain's base,
With the same gentle and protecting love
As the moss rose. Yea, He doth care for all,—
The lily and the aspen, and the moss
That clothes the ancient wall, and hath no friend
To watch it, and no fragrance to repay.

Father in Heaven! I thank Thee for the rest
Thou gavest my weary flowers. Grant them to wake
At Spring's first call, and rear their beauteous heads
Rejoicing,—as my baby-brother springs
From his sweet cradle sleep, with tiny arms
Outstretched, and eyes like my own violets bright.

The Martyr's Song.

BY MRS. HEMANS.

He knelt, the Saviour knelt and pray'd,
When but his Father's eye
Look'd through the lonely garden's shade
On that dread agony;
The Lord of all above, beneath,
Was bow'd with sorrow unto death!

The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So t' o'ershadow Him!
That He who gave man's breath, might know
The very depths of human woe.

He prov'd them all! the doubt, the strife,
The faint perplexing dread,
The mists that hang o'er parting life,
All gathered round his head;
And the Deliverer knelt to pray—
Yet pass'd it not, that cup, away!

It pass'd not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to him the grave
Had yielded up its dead.
But there was sent Him from on high,
A gift of strength for man to die.

And was the Sinless thus beset
With anguish and dismay!
How may *we* meet our conflict yet,
In the dark narrow way!
Through Him—through Him, that path who trod—
Save, or we perish, Son of God!

THE WAY TO GET A LIBRARY.—Every young man who loves reading, and every one ought to love it who loves the improvement of his mind, requires and should have a select library of his own. The following cheap and honest method of obtaining it is suggested. There is probably not a young clerk or mechanic in town, who does not spend per annum $25 for trifles and trifling amusements that are of no *use* or *profit* to him whatsoever. On the contrary, they are, in nine cases out of ten positively injurious to his morals or his health. Let this $25 then be inviolably set apart for the purchase of books, and he has, in ten years, a library worth at least two hundred and fifty dollars, and we engage to boot a handsome mahogany case to put it in.—*Young Men's Advocate.*

The Dignity of an American.

THE UNION.—Mr. Poinsett, in his late eloquent speech at Charleston, relates the following anecdote. It is a good instance of the feelings with which absent Americans regard their native land.

"Wherever I have been, (says Mr. Poinsett) I have been proud of being a citizen of this great Republic, and in the remotest corners of the earth have walked erect and secure under that banner which our opponents would tear down and trample under foot. I was in Mexico when that town was taken by assault. The house of the American ambassador was then, as it ought to be, the refuge of the distressed and persecuted; it was pointed out to the infuriated soldiery, as a place filled with their enemies. They rushed to the attack. My only defence was the flag of my country, and it was flung out at the instant that hundreds of muskets were levelled at us. Mr. Mason (a braver man never stood by his friend in the hour of danger) and myself placed ourselves beneath its waving folds, and the attack was suspended. We did not blench, for we felt strong in the protecting arm of this mighty Republic. We told them that the flag that waved over us was the banner of that nation to whose example they owed their liberties, and to whose protection they were indebted for their safety. The scene changed as by enchantment, and those men who were on the point of attacking my house, and massacreing the inhabitants, cheered the flag of our country, and plabed sentinels to protect it from outrage. Fellow-citizens, in such a moment as that, would it have been any protection to me and mine to have proclaimed myself a Carolinian? Should I have been here to tell you this tale if I had hung out the Palmetto and the single star? Be assured, that to be respected abroad, we must maintain our place in the Union."

Migration of Birds.

No living creatures which enliven our landscape by their presence, excite a stronger sympathy in the lovers of nature, than migratory birds. The full charm of change and variety is theirs. They make themselves felt by their occasional absence; and besides this, they interest the imagination by that peculiar instinct which is to them a chart and compass, directing their flights over continets and oceans to that one small spot, in the great world, which nature has prepared for their reception.—This instinct is pilot and captain, warning them away, calling them back, and conducting them in safety on their passage. A mystery yet hangs over their motions, notwithstanding the anxious perseverance with which naturalists have investigated the subject. When we think, for a moment that the swallows, martins and swifts, which sport in our summer skies, and become co-habitants of our houses, will presently be dwelling in the heart of regions which we long, in vain, to know, and whither our travellers toil, in vain, to penetrate; that they will anon affix their nests to the Chinese pagoda, the Indian temple, or, beneath the equator, to the palm-thatched eaves of the African hut; that the small birds which populate our summer hedges and fields will quickly spread themselves, with the cuckoo and its courier, the wry neck, over the warm regions beyond the pillars of Hercules, and the wilds of the Levant, of Greece and Syria; the nightingale will be serenading in the chestnut groves of Italy and the rose gardens of Persia; that the thrush and the fieldfare, which share our winter, will pour out triumphant music in their native wastes, in the sudden summers of Scandinavia; that even some of the wild fowls, which frequent our winter streams, will return with the spring to the far tracts of North America;—and when we call to our imagination the desolate rocks in the lonely ocean, the craggy and misty isles of the Orkneys and Shetlands, where others congregate in myriads;—or the wild swan, which sometimes pays a visit to our largest and most secluded waters rewinging its way through the lofty regions of the air to Iceland, and other arctic lands,—we cannot avoid feeling how much poetry is connected with these wanderers of the earth and air.—*Howitt.*

Habits of South Sea Birds.

When a sufficient number of penguins, albatross, &c., are assembled on the shore, after a deliberate consultation on the subject, they proceed to the execution of the grand purpose for which they left their favourite element. In the first place they carefully select a level piece of ground, of suitable extent, often comprising four or five acres, and as near the water as practicable; always preferring that which is the least encumbered with stones and other hard substances, with which it would be dangerous to have their eggs come in contact. As soon as they are satisfied on this point, they proceed to lay out the plan of their projected encampment; which task they commence by tracing a well defined parallelogram, of sufficient magnitude to accommodate the whole fraternity, say from one to five acres. One side of this square runs parallel with the water's edge; and is always left open for egress and regress; the other three sides are differently arranged.

These industrious feathered labourers next proceed to clear all the ground within the square from obstructions of every kind; picking up the stones in their bills, and carefully depositing them outside of the lines before mentioned, until they sometimes by this means, create quite a little wall on three sides of the rookery. Within this range of stones and rubbish they form a pathway, six or eight feet in width, and as smooth as any of the paved or gravelled walks in the New York Park, or on the battery. This path is for a general promenade by day, and for the sentinels to patrol at night.

Having thus finished their little works of defence on the three land sides, they next lay out the whole area in little squares of equal sizes, formed by narrow paths which cross each other at right angles, and which are also made very smooth. At each intersection of these paths an albatross constructs her nest, while in the centre of each little square is a penguin's nest; so that each albatross is surrounded by four penguins; and each penguin has an albatross for its neighbour, in four directions. In this regular manner is the whole area occupied by these feathered sojourners, of different species; leaving, at convenient distances, accommodations for some other kinds of oceanic birds, such as the the shag, or green cormorant, and another which the seamen call nelly.

Although the penguin and the albatross are on such intimate terms, and appear to be so affectionately and sincerely attached to each other, they not only form their nests in a very different manner, but the penguin will even rob her friend's nest whenever she has an opportunity. The penguin's nest is merely a slight excavation in the earth, just deep enough to prevent her single egg rolling from its primitive position; while the albatross throws up a little mound of earth, grass, and shells, eight or ten inches high, and about the size of a water-bucket, on the summit of which she forms her nest, and thus *looks down* upon her nearest neighbours and best friends.—*Morrell's Voyages.*

A LOTTERY CASE.—A boy about 13 years of age applied at a lottery office in Fulton street, for a lottery ticket; on being told that without money he could not have one, he left the office, and shortly after returned with a pair of new boots, which he sold to a young man who had charge of the office, for a quarter of a $6 ticket and 50 cents, making $2 for the boots. The lottery drew, and the fourth turned out a fourth of a $1,000 prize, and the boy received from the same lottery vender $205!!! With this money he left the lottery office, followed by a person who had been present at the last transaction. The boy, during the course of the afternoon, purchased a silver lever watch, for which he paid $50, though his clothes were very ordinary. He spent some five or six dollars in different groceries, oyster-cellars, and rum holes. As the evening came on, he must, forsooth, visit the five points, where he was seized by the villian who had been present when he received the money, and under pretence of being a police officer, took from the boy his watch and money. The boy in turn followed the self-styled police officer to a house of ill-fame, and then obtained a watchman, who secured both the plunderer and the boy. The former was sent, as we are informed, to State Prison, and the latter, after confessing that he had obtained the boots under false pretences, of a boot-maker in William street, for the express purpose of buying the lottery ticket, and making his fortune, was sent to the penitentiary, to serve an apprenticeship for six months, when, in all probability, his former success will induce him to try again the same *trick*, hoping, probably, that he may not have the ill luck of being robbed and discovered.—*Young Men's Advocate.*

ART OF DEMAGOGUES.—A demagogue can live only by opposition. His success depends on keeping the prejudices and passions of men in a state of excitement. Let them get calm enough to judge candidly, and they will see through his hollow pretences, and put him down. He must have an opposite party, against which he can excite and direct the passions of his followers, or he cannot keep them in such a state of agitation as his success demands. If there is any danger that his opponents will cease their opposition, he must do something to call it forth; something so abhorent to their feelings, or so contrary to their interests, that they cannot pass over it in silence. This is one of the true motives for a great many strange acts of victorious parties, and strange movements of parties, which are struggling for victory.—*Vt. Chronicle.*

COMPARATIVE PRODUCTIVENESS OF CERTAIN VEGETABLES.—A spot of little more than a thousand square feet, will contain from twenty to forty banana plants. A cluster of bananas, produced on a single plant, often contains from one hundred and sixty to one hundred and eighty fruits, and weighs from seventy to eighty pounds. But on reckoning the weight of a cluster only at forty pounds, such a plantation would produce more than four thousand pounds of nutritive substance. M. Humboldt calculates, that as thirty-three pounds of wheat, and ninety-nine pounds of potatoes, require the same space as that in which four thousand pounds of bananas are grown, the produce of bananas is, consequently, to that of wheat as 133, and to that of potatoes 441.—*Penny Magazine.*

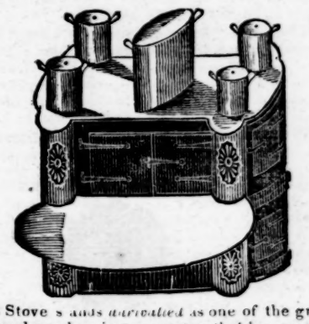
LAKE OF VITRIOL.—There is, in the island of Java, a volcano, called Mount Idienne, from which the Dutch East India Company have been often supplied with sulphur for the manufacture of guapowder. At the foot of this volcano is a vast natural manufactory of that acid commonly called oil of vitriol, although it is there largely diluted with water. It is a lake about 1,200 French feet long; the water is warm, and of a greenish white color, and charged with acid. The taste of this liquid is sour, pungent, and caustic; it kills all the fish of a river into which it flows, gives violent cholics to those who drink it, and destroys all the vegetation on its banks.—*Larder's Cabinet Cyclopædia.*

SLAVERY.—According to the London Courier it is settled in England, both by public opinion and legislation, that *Slavery is to be abolished in the British West India Islands.* But there are two parties in Britain on the subject—one is for the immediate emancipation of the Slaves, the other, for their gradual and regulated admission to freedom.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove is considered as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying &c.*; and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

Transylvania University.

THE Trustees of *Transylvania University* are happy in announcing to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*
Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.
Lexington, Ky. October 10 1832.—15-tf.

Shelby Female Academy.

THE Subscribers having taken the building and school apparatus belonging to this institution, of the Rev. J. WARD its former Principal, will re-commence the exercises of the Seminary, on the SECOND MONDAY OF NOVEMBER.

The Seminary is supplied with an apparatus, suitable for experiments and illustrations in Chemistry, Natural Philosophy, Astronomy, etc. and the Principals flatter themselves they shall be able to give as thorough a course of instruction, as is afforded by any similar institution in the country.

A CLASSICAL AND SELECT SCHOOL for boys, will be connected with the Academy, but kept in a separate apartment.

AN INFANT SCHOOL will be established; to commence on the *first Monday of November.* Children between the ages of 2 and 7 years will be admitted to this department.

TERMS.

Orthography, Reading and Writing, or instruction in the Infant School, per quarter.	$3 00
Arithmetic, English Grammar, Geography and History, with the drawing of Maps and Historical Charts,	5 00
Greek and Latin Languages and the Mathematics,	6 00
Rhetoric, Natural and Moral Philosophy, Astronomy, Chemistry, &c.	8 00
French,	8 00
Music, with the use of instruments,	10 00
Drawing,	8 00
Boarding, Washing, Fuel and Lights, per week,	2 50

J. L. TRACY, } *Principals.*
W. TRACY, }

Lexington, October 24th, 1832—17-tf.

The former Principal of this Institution, in retiring from its duties and cares, takes this opportunity to express his entire confidence in the above named gentlemen: the former having been associated with him during the last term; and from his acquaintance with the latter, he is persuaded that they are both fully competent to discharge the duties of the station they now occupy. J. WARD.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.
Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD.

JOHN SHROCK, Has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY,

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.